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ל'פ"ז

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THE ETERNAL FLAME
YAD VASHEM

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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THE PRESIDENT'S MESSAGE

by MOE WEINSCHTEL

This issue marks the passage of an eventful year. We can be proud of a number of accomplishments: we are "in the black"; our membership is increasing; The Shekel ranks high among the most outstanding numismatic publications; and all of our Directors have been actively working for AINA.

In our relations with Israel Government Coins and Medals we have attained a better understanding of each others' goals, needs and desires.

Shekel Editor Ed Schuman is doing a fantastic job. Ed's compilation of articles plus the ones he authored and the improvements in format, have made The Shekel what it is today.

Our Treasurer Sylvia H. Magnus is doing a great job with membership and all the "nitty-gritty" involved. She has been an excellent watchdog over our finances and with the great help of her husband David, makes sure that the book orders are expedited.

Vice-Pres. Ed Janis has been reviewing our investments, is on the editorial committee, and writing the "Aleph-Beth" page in The Shekel.

Secretary Julie Turoff watches over our conventions as Bourse Chairman and is always available for advice to convention exhibitors. He is also AINA's Club Representative in New York.

Chairman of the Board, Stanley Yulish is our legal counsel and has provided us with guidance and advice.

Director Bill Rosenblum represents us in the Mid-West as both a dealer and AINA member recruiter and advocate.

Director Donna Sims does the "Club Bulletin" and represents AINA at the many meetings and conventions that she attends. We truly enjoy reading about the clubs, and we hope that more clubs will participate and send in their notices.

Director Nat Sobel, in spite of heavy work schedule, always come through with needed designs and ideas. His works are creative and always have meaningful insights.

Director J. J. Van Grover is our official deal representative and handles the new issues orders for AINA. He is a strong recruiter and is our special Convention Relations representative. He reports on current trends for AINA.

Director Mel Wacks has done a great job in publicity and represents AINA on the West Coast. We have called upon him for many tasks, which he has performed admirably.

Michael Druck is our membership Chairman, and now that he is settled in his new position, will be back doing his recruiting.

On the last page of this issue you will find the Convention schedule for our 18th Annual Spring Convention. An AINA meeting is set for one night and a special welcome is planned for all members who attend both the Convention and the Annual Meeting.

I look forward to greeting you personally and to see bigger and better things for AINA and all of us.

Yad Vashem's Awards for The Righteous

by A.N. Pamm and Dr. M. Paldiel, Director

Dept. of The Righteous, Yad Vashem

Introduction. During the course of the Second World War some six million European Jews, one-and-a-half million of whom were children, were systematically murdered in pursuit of Hitler's 'Final Solution to the Jewish Problem'.

It was not only six million people that disappeared from the face of the earth. Mortal blows were dealt to two distinct centuries old civilizations or cultures which had originated in and enriched Europe; that of the Yiddish (Judeo-German) speaking Ashkenazic Jews and that of the Ladino (Judeo-Spanish) speaking Sephardic Jews.

The slaughter was at the behest of the Third Reich. However, Germans and Austrians, although the principal, were not the only murderers. Pro-Nazi governments or organizations in Rumania, Croatia and Hungary as well as extreme nationalist groups in occupied Eastern Europe (the Ukraine, Russia, the Baltic States and Poland) assisted nobly. Jews were rounded up and deported into German hands in Vichy France and Fascist Italy. Individual collaborators were found in all the occupied territories.

The means of murder were also numerous. They included gassing (the principal means from mid-1942 onwards), shooting, imprisonment and forced labor accompanied by physical and psychological torture, starvation and exposure to cold and disease.

The victims were innocent of any

crime. The war was neither of their making nor their choosing. They were citizens of both the Axis and the Nazi-occupied countries. In all these countries they had fulfilled their obligations as citizens to the best of their abilities and to the extent that they were not prevented from so doing by discriminatory legislation and practice. They were normal human beings attempting to lead normal human existences. With the advent of the 'Final Solution' they became hunted animals, marked down for extermination.

For them, escape from Europe was almost impossible. Great Britain had closed, and kept closed, the gates to Palestine. Of all the allied and neutral countries of the world, only a few were prepared to grant refuge to the Jews of Europe, and then only to limited numbers.

A remnant of European Jewry was saved, either by the efforts of Jews themselves or with the assistance of non-Jewish saviors. Bulgaria and Finland, both allies of Germany, did not deliver up their Jews. (Bulgaria did, however, concentrate her own Jews in camps and deliver up with great brutality, to the Germans some 10,000 Jews from the territories annexed to Greater Bulgaria). Most of Danish Jewry was smuggled by the Danish resistance into neutral Sweden where they received safe haven. These were the only communities to survive virtually intact. Despite demonstrations and actions on their behalf by large numbers of

Dutchmen, most of Dutch Jewry perished. Similarly, only small proportions of other communities survived. The saviors were too few in number to be more than a small island in the vast sea of slaughter.

Non-Jewish saviors were found in every country in Europe affected by The Holocaust. They are The Righteous, those who saved Jewish lives at the risk of their own.

The deeds of some of The Righteous will, unfortunately, never be recorded. Some have still to receive the recognition due to them. Others have already been honored by Yad Vashem.

Yad Vashem. Yad Vashem, located on the Mount of Remembrance in Jerusalem, Israel, is the Martyrs' and Heroes' Remembrance Authority, established by the Knesset (Parliament) of Israel in terms of The Martyrs' and Heroes' Remembrance Law of 1953.

In terms of this law, Yad Vashem is to undertake various duties, one of which is 'to commemorate the righteous among the nations who risked their lives to save Jews during the Second World War. 'It is our duty to discover these knights of morality, to establish contact with them, to pay them our debt of gratitude and to express to them our admiration for their courage' (the late K. Luz, former Speaker of Israel's Parliament).

This responsibility is today executed by the Department of The Righteous, established in 1962.

Honors Bestowed On The Righteous By Yad Vashem. Those persons recognized as 'Righteous People' by Yad Vashem receive the following forms of recognition:

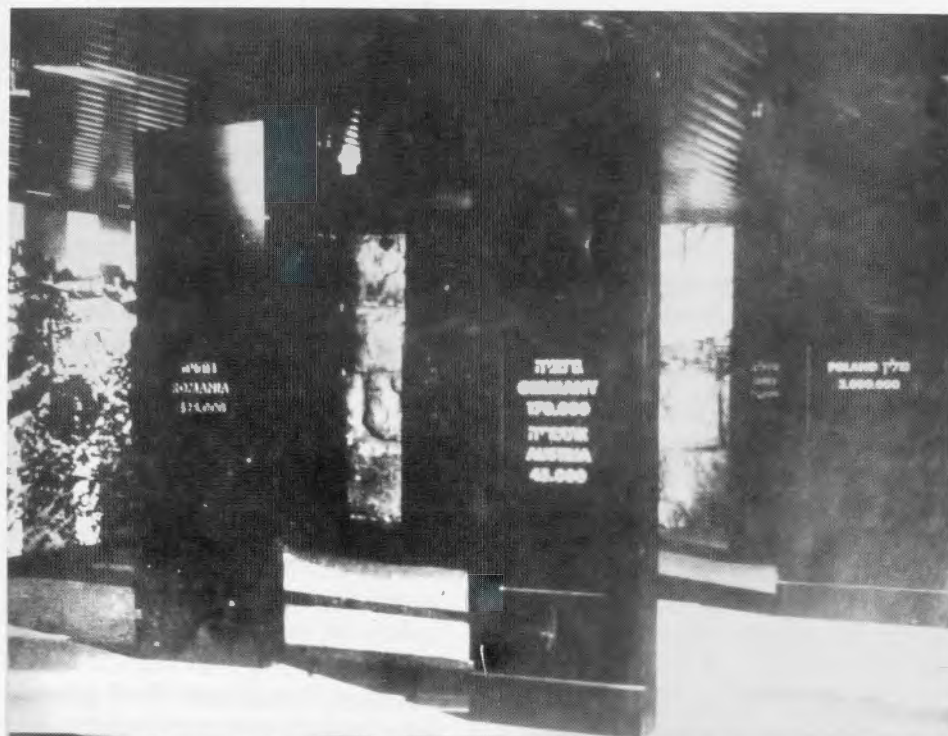
(i) A Medal of Honor ('Medaille

des Justes').

- (ii) A Certificate of Citation ('Diplome D'Honneur' — formerly called an 'Attestation').
- (iii) The right to plant a carob, olive or pine tree (symbolizing the verse in Psalms I: 'And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper') in the 'Garden of the Righteous' at Yad Vashem. Each person who exercises the right to plant a tree at Yad Vashem receives a certificate recording the fact. These trees provide a permanent living memorial to those recognized as 'Righteous People' in accordance with Yad Vashem's obligation to commemorate their names and deeds for eternity.

A subordinate form of recognizing formerly existed in terms of which the person honored received either (i) A Certificate ('Attestation') or (ii) A Letter of Commendation. In neither case was the medal awarded, although the right to plant a tree at Yad Vashem might have been accorded. Usage of this subsidiary form of recognition has been terminated as it is no longer thought appropriate to recognize the deeds of some as being less worthy than the deeds of others.

Note: It should be noted that these awards of the State of Israel, bestowed on non-Jewish foreigners for actions performed prior to the establishment of the State of Israel in 1948 on behalf of persons who



were not resident in Palestine (later Israel) prior to 1945 and many of whom did not ever become residents or citizens of Israel after 1948.

Award Criteria Applied. Recognition as a 'Righteous Person' comes as a result of having risked one's life to save Jews during the Holocaust.

The degree of risk incurred by the rescuer is the decisive factor in determining whether an award will be made. However, where the occurrence of risk was induced by monetary consideration, no award will usually be made.

The evidence in respect of each case is considered by a committee composed of persons knowledgeable about the Holocaust years.

Number of Awards Made. At the close of 1989 over 8,000 persons had been recognized as Righteous and close to 2,000 trees had been planted at Yad Vashem.

Presentation of Awards. Presentations take place either at Yad Vashem or at an Israeli Consular Office abroad. In many cases, those rescued have been present when their rescuer has been honored.

Description of Yad Vashem's Medal of Honor. A circular medallion, designed by N. Karp and engraved by Kretschmer, 59mm. in diameter, without suspension, manufactured of bronze (only 50 specimens manufactured since 1965), silver (from 1965) or cupro-nickel (from 1980). The medallion is presented in an olive-wood box.

Obverse design: Two hands grasping strands of barbed wire which entwine to form a single rescue rope descending through an empty space from a globe of the world around which the rope entwines thus symbolizing the idea

that the deeds of the saviors have preserved the existence of a Moral World. Surrounding the globe of the world is a Hebrew inscription, being the following quotation from the Talmud: "Whoever saves a single soul, it is as if he had saved the world".

Reverse design: A view of 'Yad Vashem' on the Mount of Remembrance in Jerusalem. Below is a Carob Tree and two identical inscriptions in Hebrew and French ('Le Peuple Juif Reconnaisant'). Between the two inscriptions is a blank space in which the name of the recipient is engraved. Around the lower circumferences is the inscription in French "Quiconque sauve un vie sauve l'univers tout entier".

Recipient Population. The Righteous came from all the countries in which the murderers operated and from all walks of life. In terms of occupation, few held positions of great importance or of much authority. They were not Jews themselves. They were people who had no responsibility or obligation through ties of kinship to risk their own lives and those of their families to save Jews. They could have been bystanders as were all too many. They were not.

Rescuing and hiding a Jew was not an easy matter. It required more than willingness, courage and readiness to imperil the lives of one's family; an appropriate hiding-place was needed, an ability to camouflage the hideout, contact with like-minded individuals who would risk taking the Jew in the event of an imminent raid and, above all, the conviction that what one was doing was of utmost importance to the

savior's understanding of what human existence was all about.

To quote a few of The Righteous: "I did what I did because I do not believe that a nation that abandons its moral and human values has the right to exist" (Dino Kazamov, Bulgaria).

"You are wrong to think that we help you only because you are Jews. If you were Negroes or Hottentots we would do the same. We are helping you in the name of justice because you are in trouble" (Joop Westerweel, Holland).

"How can you call us 'good'. We were doing what had to be done. Who else could help them? And what has all this to do with goodness? Things had to be done, that's all, and we happened to be there to do them. You must understand that it was the most natural thing in the world to help these people".

"Ah. It was not reasonable. But you know, I had to do it anyway". (Inhabitants of Le Chambon sur Lignon, France.)

The silence of the outside world and the hostility towards Jews of many of their fellow-countrymen in some countries made it all the more difficult to thwart Nazi plans and save Jews. Those who saved Jews did so at great personal peril. They had to be alert not only for Nazi surveillance but also for blackmailers and betrayers from amongst their own neighbors and countrymen. (To anyone turning in a Jew, the Gestapo paid one quart of brandy, four pounds of sugar and a carton of cigarettes, or a small amount of money). As distinct from the momentary bravery displayed by the soldier in the heat of battle, the

deeds of these civilians were performed over days, weeks, months or even years.

Against this background one can better appreciate the uniqueness of those designated as "Righteous Persons" by Yad Vashem. In their willingness to sacrifice their own well-being on behalf of persons towards whom they had no obligations they wrote a new chapter in man's efforts towards a better humanity. As said by Kadish Luz (Speaker of Israel's Parliament): "These few saved not only the Jews but the honor of Man".



A Story Of Iraqi Jews

by Marcia Kretzmer

(adapted from her article in the *Jerusalem Post*)

"BY THE WATER of Babylon, there we sat down, yea we wept, when we remembered Zion."

Thus sang the exiles, borne away into captivity by Nebuchadnezzar after the destruction of the First Temple. Those who indeed "set Jerusalem above their chiefest joy," — some 42,000, according to the sources — returned to the land of their fathers with Ezra and Nehemia 70 years later, after Babylon fell to Cyrus. The returning exiles brought with them the sophistication of the vast Persian empire: new manners and customs, a new script and even new Babylonian names for the months of the year.

Those who remained in Babylon prospered and multiplied, regarded for centuries as the premier Diaspora. Then, in the mid-20th century, another Ezra and Nehemia arose. The mass exodus of Iraqi Jews to the newly-born State of Israel, code-named Operation Ezra and Nehemia, brought to an end two-and-half millennia of continuous Jewish habitation between the Tigris and Euphrates rivers.

But the Jews who left Iraq and their descendants still sing the songs of Babylon. Their self-confidence may have faltered in the face of the pressures of absorption into Israel and the attractions of the Diaspora, but wherever Iraqis were found, the distinctive Judeo-Arabic dialect, the liturgy, music, customs and cuisine were kept alive.

New those of Iraqi origin or descent — estimated at 275,000 in Israel and another 30,000 in England, the U.S. and Canada, France and the Far East combined — have vowed that the ancient heritage, cultural possessions and traditions of Aram-Naharayim shall not be consigned to oblivion.

A museum celebrating 2,600 years of the Jewish presence in Iraq was opened at The Babylonian Jewry Heritage Centre in Or Yehuda.

Former cabinet minister Mordechai Ben-Porat, a native of Baghdad and himself one of the emissaries who led a clandestine existence helping to organize Operation Ezra and Nehemia, heads the centre.

For more than a decade, the centre has been involved in researching and documenting the Jewish community in Iraq, creating a library, amassing original documents, antique Tora scrolls, artifacts, recordings of popular songs and liturgical music. The centre publishes a periodical, *Nehardea*.

The general conception of the museum as a living learning centre — with dioramas, scale models of famous sites, maps that light up at the press of a button, and life-cycle exhibits — will be familiar to anyone who has visited Beth Hatefutsoth. The NIS 3 million museum was, in fact, designed by the Grundman company, which planned many of the exhibits at Beth Hatefutsoth.

Within the themes of exile and return dominating the museum, the story of Iraqi Jewry unfolds.

Until the 11th century, when it was eclipsed by the European communities, Bavel (Babylon) exerted the dominant influence on world Jewry. It was known

as the Diaspora and its community leaders, the exilarchs, were known as *Resh Galuta*. The museum's dioramas of the *yeshivot*, the crucible of this development, have been constructed with careful attention to historical accuracy.

The commentaries and disputations of the *amoraim* in their academies of Nehardea, Sura, Pumbedita still echo down the ages, forming the bedrock of Jewish learning and law. Even after the Babylonian Talmud was completed at the end of the fifth century, during the period of *geonim*, the influence of Babylonian Jewry numerically and culturally continued to grow, especially after Baghdad became the centre of the caliphate.

But even during the so-called golden age of the *geonim*, through the period of Umayyad and Abassid rule, the later, under the Seljuks and Mongols, there were vicissitudes. Though their erudition, high rank and influence were noted by the rulers, the Jews of Iraq also knew harsh decrees, Moslem fanaticism and persecutions, the poll tax, the yellow patch, lootings and banishment.

With Ottoman rule, the situation of the Jews improved somewhat, and by the beginning of the 20th century, under the terms of emancipation granted by Turkey, the Jewish community attained its zenith of wealth and influence.

When the British Mandate began in 1917, the community had eagerly embraced modernity. Jews from the major centers of Baghdad, Basra and Mosul were active in all branches of commerce, banking and government — in fact, the minister of finance from 1922-25, Yehezkel Sasson, was a Jew. Traditional schooling had already been overtaken by an ambitious community-financed educational endeavor which produced a modern, educated elite. Photos of the period at the museum include rows of demure school girls at the Alliance Israelite Universelle.

Energetic and restless for adventure, scions of prominent families travelled to England, Europe, India and the Far East to find branches of family businesses, mainly in textiles. Some of these later became financial empires.

Modern ideas brought in their train a dispute between Iraqi patriots who includes towards assimilationism and those swayed by the cultural and national ideology of Zionism. But by the Thirties, the situation of the Jews had become precarious. Draconian laws were passed which had a deliberately disabling effect on the livelihood and freedom of movement of the Jewish community. Jewish officials were dismissed and the Zionists, with their cultural and pioneering institutions and their Ahi'ever and Hehaltutz movements, went underground.

In time, anti-British and pro-Hitler feeling erupted into seething hatred of the Jews, culminating, on Shavout in 1941, in the bloody pogrom known as the *farhud*, in which hundreds of Jews were murdered. A wall of names in the museum commemorates those who died. Moslems who sheltered their Jewish neighbors are also given recognition here.

The writing was now clearly on the wall for the Jews of Iraq, and the Zionist underground turned its efforts to trying to organize the escape of a hemmed-in population. Officials and peasants had to be bribed, papers issued, transit camps and transport organized. In the museum, dioramas and photographs reveal the extent of the Zionist underground operation, shrouded in the utmost secrecy — the secret agents, the couriers, the clandestine radio contact with the Jewish authorities in Palestine, the weapon slicks.

People were smuggled out at a moment's notice: crouched on the floor of trucks

**Yehezkel Sasson, minister of finance
the Iraqi government 1922-25.**



Iraqi-Jewish Traditional Cultural Center – Official Award Medal, 5736–1976



Obverse

In the center, a schematic view of the cultural center.
Above it, the inscription: "Center for the Babylonian
Jewish Heritage". Below, in English: "Iraqi Jews
Traditional Culture Center".

Reverse

A schematic panorama of Iraq. On the right, a river. On
the left of it, in Hebrew, a citation from Psalms 137: "By
the waters of Babylon we sat and mourned for Zion".



on their way to the Iranian border; on foot, sleeping in fields and ditches, helped by Kurdish tribesman; airlifted out of the middle of deserts.

There are photos of Shlomo Hillel, a Speaker of the Knesset, in some of his disguises. Hillel led a four-year, top-secret illegal emigration operation from Iraq as an agent of the Jewish authorities in Palestine during this period. He went on to help organize the mass airlift of the bulk of Iraqi Jewry to Israel. Hillel wrote a gripping book, *Operation Babylon*, about his daredevil exploits.

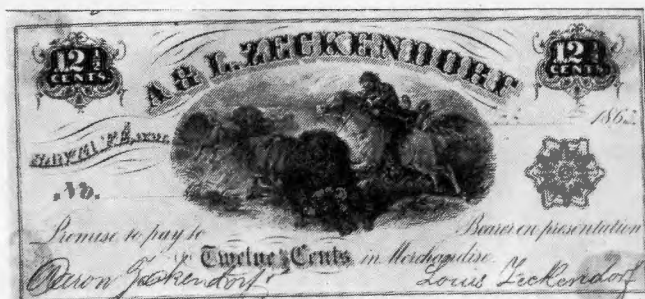
Martial law was declared after the State of Israel came into being, and hundreds of Jews were arrested. Things came to a head with the hangings of two leaders of the outlawed Communist Party, Sasson Dellal and Yehuda Sadiq. When Iraq's wealthiest and most well-connected Jew, Shafik Adas, was publicly hanged in Basra amid the wild rejoicing of vast crowds, it was clear that no Jew could count on safety or protection.

The Flying Carpet, Operation Ezra and Nehemia, the airlift of 120,000 Iraqi Jews, took place between May 1950 and January 1952. It was termed "semi-legal" in that it was formally authorized by the government on condition that the Jews relinquish their citizenship and financial assets, but, explains centre director Mordechai Ben-Porat, the actual exodus was planned and executed by undercover means by the Israeli emissaries working with local agents.

The museum's chronology ends with the exodus of Iraqi Jewry and their arrival in Israel. Research projects for the future will include a profile of Iraqis in Israel. While the majority — even those of business or professional backgrounds — arrived destitute, they have established themselves in every branch of national life. Even politically, they are more diverse than is commonly supposed.

Zeckendorf

by Edward Schuman



Jews have been identified with the history of New Mexico from the time a Marrano Jew was the Spanish governor, until the day a Jewish scientist directed the research, construction and explosion of the first atomic bomb.

The Santa Fe Trail was one of the longest commercial routes in the United States prior to the railroad era. It began at Independence, Missouri and ended 780 miles later at Santa Fe, New Mexico territory. Traders took wagon loads of manufactured goods to Santa Fe to exchange for mules, furs, gold and silver.

With the exception of the railroads, bus and airlines, few New Mexican enterprises are comparable today to the great trading companies established by immigrant Jews when the Santa Fe Trail was a busy road. It is said that one trader brought over 200 Jewish boys from Germany over a period of years, and set them up in business in New Mexico and Arizona.

Until banks opened, these Jewish mercantile houses not only sold and distributed merchandise, they also acted as bankers serving the ter-

ritories needs. They accepted rancher's cash for safe keeping and advanced trade credit against wool and cattle. These merchants, among whom the Jews were most prominent, were New Mexico's first bankers.

During periods of shortages of hard currency, several of these Jewish mercantile houses issued script. The firm of Aaron and Louis Zeckendorf did so in 1862 and a 12 1/2 cent script note is illustrated. It is interesting to note that during the Civil War, the Zeckendorfs together with other Jewish mercantile companies did much to allay sympathy for the Confederate cause, by providing food, clothing and even cash for the settlers. The confederates did occupy Santa Fe for a time.

Another brother, William Zeckendorf joined the firm a few years later. William Zeckendorf's grandson and namesake was the famous New York realtor who assembled the site on which the United Nations buildings were erected. He also was instrumental in building the city of Denver from its pioneer days to the present metropolis it is today.

The 1916 Philadelphia Zionist Medal

by Peter S. Horvitz

From July 2 to July 5, 1916, the city of Philadelphia hosted the 19th annual convention of the Federation of American Zionists. Some 500 delegates representing virtually every section of the United States, as well as delegates from abroad, attended. Numerous Jewish organizations were represented and some of the most prominent American Jews of the time were in attendance, including Justice Louis Brandeis, Dr. Stephen Wise, and Henrietta Szold.

The convention opened on Sunday, July 2, with a parade of some 5000 Jewish children holding American and Zionist flags. The parade began in two sections, one gathered on Bainbridge Street and the other on Monroe Street. They marched towards each other, then joined on South Street, then turned their march north on Broad Street, then east on Chestnut Street, and then concluded with a march up Sixth Street.

The opening session of the convention was held that afternoon. The opening address was delivered by Dr. Solomon Solis Cohen (1857-1948.) Dr. Cohen was a professor of clinical medicine at Jefferson Medical College of Philadelphia from 1904 to 1927. He had attended the Third Zionist Congress in Basle in 1899. He was a poet and he produced a notable translation of the medieval Spanish Hebrew poet Ibn Ezra in 1934. His family is a noted one in the Jewish history of Philadelphia. According to a tradition, Dr. Cohen's grandfather was once

offered the marquisate of the Italian city of Turin if he would convert to Christianity. an offer he refused.

Dr. Cohen's address dealt with the terrible times the Jews of Europe were suffering as a result of the First World War. He dealt with the promise of Zionism, but he also emphasized the need for a spiritual, as well as a political, renewal. He quoted Herzl "that the return to Judaism must precede the return to Zion." He also discussed certain infighting that was going on at that time between certain Jewish groups, a conflict that would color much of the reportage of the convention. Dr. Cohen's address reflects his literary reputation, and can still be read with interest today.

Dr. Cohen then introduced Dr. Harry Friedenwald, president of the Federation of American Zionists. Dr. Friedenwald (1864-1950) was born in Baltimore and was a noted ophthalmologist. He served as professor of ophthalmology at the Baltimore College of Physicians and Surgeons from 1894 to 1929. He was the president of the Federation of American Zionists from 1904 to 1918. In 1919 he spent a year in Palestine as the Chairman of the Zionist Commission. Dr. Friedenwald was also an historical writer, with the major emphasis of his work being on the contributions of Jews to the field of medicine. Other speakers followed in that first session.

That same evening, a mass rally was held at Philadelphia's Metropolitan Opera House, attended by some

4500 people. The enthusiastic crowd were addressed by Dr. Friedenwald, Justice Brandeis, and Dr. Stephen Wise. Contributions were solicited at this rally and some \$160,000 was pledged.

A series of general meetings and banquets followed on Monday, Tuesday, and Wednesday. There were also meetings held of the individual organizations that composed the Federation, including meetings of Hadassah, led by Henrietta Szold, the Intercollegiate Association, and the Independent Order of B'rith Shalom. There was an exhibit for the delegates and the public to view, dealing with the work of the Zionist Provisional Committee. The exhibit was illustrated with maps, photographs, and documents.

At the final session of the Convention, Dr. Friedenwald was unanimously re-elected as president of the Federation. The convention closed with the singing of "Hatikva" and "America."

A medal was issued to mark this historic convention. The medal is shield-shaped and has a maximum height of 36 millimeters and a maximum width of 34 millimeters. It is struck in silver-plated bronze.

The main feature of the obverse is a large, radiant six-pointed star with the Hebrew word "Zion" within. Above the star are the words ZIONIST CONVENTION; below are the common era and Jewish dates 1916 and 5676, with PHILADELPHIA at the bottom.

The reverse of the medal is blank except for the logo of the manufacturer, Bastian Brothers. This consists of the words BASTIAN BROS. CO. ROCHESTER, N.Y.

around a shield with two lines of letters. The top line reads M.P.B. and the bottom P.I.U. The illustrated example has the residue of old adhesive on most of the reverse. I believe this medal was originally attached to a wooden plaque.



DR. HARRY FRIEDENWALD

I would like to thank the staff of Philadelphia's most venerable Jewish publication, *The Jewish Exponent*, for generously allowing me access to their back issues.

The ALEPH BETH Page

...Dedicated to the Beginner *by Edward Janis*

Q. Money is mentioned in the Old Testament. In Genesis there are a few incidents of commercial deals involving Abraham. In one, a sum of four hundred shekels of silver are paid for a cave to be used for a burying site. Do not these ancient biblical incidents prove that ancient Jews invented money?

Harry S., Chicago, IL

A. No way. Before there were Jews, there was money. We accept the beginning of the Hebrews with Father Abraham. According to most scholars, Abraham lived circa 2100 BCE or about 4100 years ago.

By this time, civilization was well advanced in commerce. In the beginning, man used barter in a direct exchange of goods with his neighbor. He traded his surplus grain for his neighbor's honey, sharp stones, wood or a sheep. To me it is no accident that in Hebrew the word kesef is both a sheep and silver. Sometime in the distant past in this part of the world, the common denominator in barter became, as in other civilizations, cattle: both oxen and sheep. Therefore, if 20 measures of barley was equal in value to one sheep and 40 measures of wheat was equal in value to one sheep, it followed that a man must give his neighbor half as much barley to receive a given number of measures of wheat.

It is possible that Abram, before his name was Abraham, under the threat of famine, having sought refuge in Egypt, saw rings of copper that were used as money. In the Rockefeller Museum in Jerusalem, I remember seeing an exhibit of "tongues" of copper used as a medium of exchange by Phoenicians or Canninites.

The foregoing, only touches upon a small part of the world. Trade in early civilizations was also conducted in small shells such a cowrie used as a primitive form of money both in ancient China and in Africa. Some civilizations assigned greater values to purple or red shells. Salt and tea "bricks" were also used as money in China.

Money was a medium of exchange after simple barter. This does not mean a coin. It means something that had common value that was acceptable to a holder of surplus goods to be used in the future to acquire surplus goods from another who recognized the common medium of exchange. This currency would not deteriorate. Man gradually realized that metal would outlast an ox or a camel. Silver and copper then became the common accepted medium of exchange and now man, having decided on the metals, had to determine a unit of weight. In Babylon, it was decided that there existed a uniformity, within narrow ranges, for the grains of barley. A unit of weight consisting of the weight of 180 grains of barley was called the shekel and became the accepted weight unit in the Semitic kingdoms of the area. At a much later date probably a full millennium or more later, we find the incident of Abraham weighing four hundred shekels of silver for the field of Ephron which contained a cave for a burying place.

It was another 700 years, if we believe the majority of historians, before man developed a coin. It is fascinating to follow the evolution of barter to primitive money and finally to coinage. Believe me, Jews did not invent money.

JEWISH CREMONA SCRIP FACT OR FANTASY

ADAPTED FROM AN ARTICLE IN BANK NOTE REPORTER

By Lance K. Campbell

By the summer of 1943, the prisoner-of-war and civilian internment camps of Mussolini's Italy were filled with Allied prisoners and Italian and foreign national civilians deemed politically unreliable. The camp system consisted of several hundred camps, 54 of which are known to have used special camp scrip. Or, perhaps I should say, 54 camps are purported to have issued scrip. Therein lies my story.

On Sept. 8, 1943, at eight o'clock in the evening, Marshall Pietro Badoglio, the Italian head of state following the overthrow of Mussolini on July 25, announced on the state radio the surrender of the Italian armed forces to the Allies. The surrender announcement was timed to coincide with the commencement of the Allied invasion of Italy.

The German government had received advance warning of the Italian surrender weeks before the actual event. Plans were made to immediately occupy the country.

During the early stages of the war, Germany had concluded an agreement with Italy whereby all Allied soldiers captured by either country during the campaigns in North Africa would be sent to POW camps in Italy. Hence, when Italy formally surrendered, Germany had to rapidly round up the POWs and ship them to camps in Germany. During the chaos, many military and civilian internees were able to escape. Many of these escapees, along with other prisoners who were repatriated after the war, kept examples of the scrip used in the camps.

During the war, there was not a great deal of collector interest in the scrip emanating from the Italian camps. Conditions were so bad in Italy that Italian numismatists, like their colleagues in much of the remainder of Europe, were more interested in collecting food than coins or bank notes. In the 1950s, interest began to pick up in Italy and, later, in the rest of the world numismatic community.

We know that the majority of the 54 camps believed to have issued scrip actually had special scrip circulating in the camps. Many numismatic researchers, myself among them, believe that the issues purported to be from some camps are, in fact, spurious issues — fantasies created to dupe collectors.

Scrip from 12 of the camps, those at Mestre, Rieti, Udine, and Cremona along with camps numbered 7, 25, 28 (Verona), 31, 33, 91, 101 and 151 are of questionable origin.

I am by no means the first to publicly bring up the question of the authenticity of scrip from these camps. In different works published during the 1970s, both the late Dr. Gastone Sollner and Gemino Mutti, two numismatists with strong backgrounds in Italian research, pronounced the scrip from the 12 camps to be spurious. Their pronouncements were never totally accepted by the collector community primarily because of the lack of concrete evidence one way or the other.

So, then, what is the evidence?

First and probably the most significant, is the total lack of any firsthand accounts from former

prisoners of war or civilian internees held in any of the 12 camps confirming that any of the questioned notes were, in fact, in circulation. There is one notable exception.

Yasha Beresiner in his column in the December 1975 *Bank Note Reporter*, stated that Italian numismatist Guido Crapanzano had the opportunity of meeting a Jewish internee held in the Cremona camp. Cremona is an interesting situation. There are actually two different issues of notes from Cremona.

The first type, known to be authentic, is signed by the camp commandant. It is the second type that is of questionable origin. This second type is unsigned but is over stamped with a Star of David.

Crapanzano's contact recollected that the Italian authorities planned on redeeming the camp scrip that had been officially validated with the camp commandant's signature after the war. However, he believed that there were no plans to redeem the scrip used by Jewish internees. This could explain the Star of David in lieu of a signature.

However, to the best of my knowledge, no other sources have ever come forward to corroborate this theory and to positively state that the notes with the Star of David circulated in the camp.

The notes from Camp 91 are in a somewhat similar situation. One type, believed to be genuine, contains the name of the camp commandant. The second type, believed to be a fantasy series, lacks the name of the commandant.

The Cremona notes with the Star of David over stamp are the most controversial of any from the 12 camps. However, based upon the above argument, along with other evidence, and despite the fact that I, along with a num-

ber of other collectors, would like to believe they are legitimate, I have to consign them to the fantasy category.

Then what are the other reasons? They, like the notes from the other 11 questioned issues, are readily available. No, every dealer does not have them in stock. But if you want to obtain a set, you can do so without much difficulty. Genuine Italian camp notes are virtually unavailable as singles much less in sets.

That leads into another point. All 12 issues are usually found and sold in sets. Rarely do you come upon a single note. Legitimate prisoner of war, concentration camp, and internee camp issues are rarely found in sets.

I would cite the case of some of the more common World War I POW notes which are occasionally found in sets. These were notes that were printed over and above the numbers needed in the camps. The excess notes were sold directly to collectors by both the German and Austro-Hungarian governments. In many cases they were identified on the note as collector issues.

Another point is the condition of the notes — too good to be true. I have yet to see an obviously circulated example from any of the camps. That is not to say that they are all in uncirculated condition. Many of the sets have seen abuse, but not of the type that would indicate circulation. Notes from many of the camps, especially 25, 31, 33, 101, 151, and Cremona, show evidence of water damage.

Legitimately circulated notes have numerous wrinkles, folds, bent corners, etc. While many of the questioned notes are stained, they lack these signs of actual use. Some might counter this by classifying them as unissued remainders. However, given the

rest of the arguments, I don't think that reasoning holds water.

Most of the issues are made of fairly heavy cardboard. For some reason, this type of cardboard appears to be favored by the makers of fantasy POW and internment camp notes. Notable examples are fantasies purported to be from World War II France

The exceptions to this use of heavy cardboard are the notes from camps 101 and Rieti, which are made of heavy paper and those from the most common of the questioned camps, camp 151, which are made from a lighter weight paper.

I have two other arguments that are admittedly extremely subjective. The first is that the notes, for the most part, look the same. Fantasy note producers usually lack a great deal of imagination. The type faces and inks are basically similar.

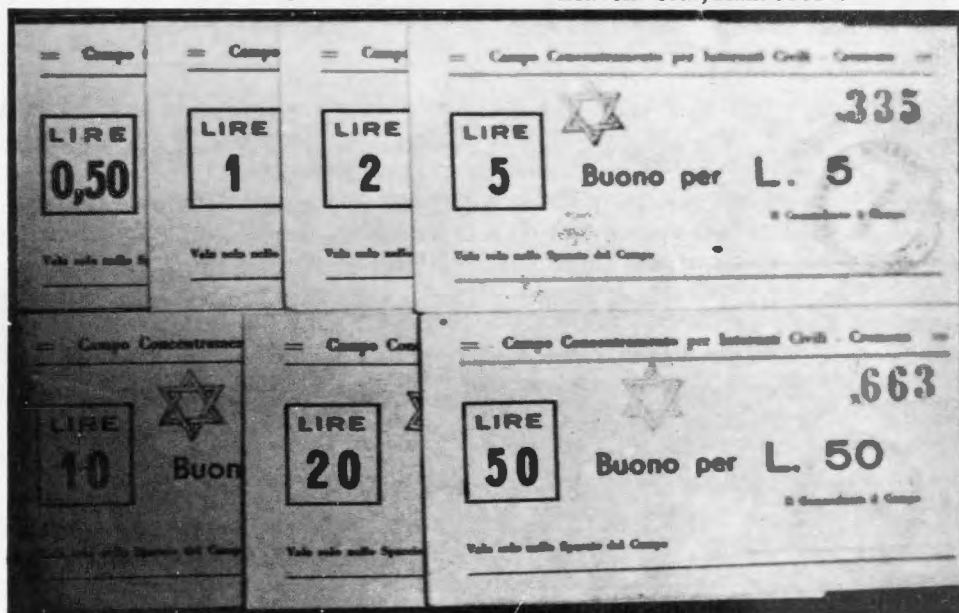
My last point is this: after you have handled and researched notes for a time, you begin to develop a feel for them. You can sense when something belongs or does not belong. You get a

sixth sense that tells you when something is not right. While certainly not a substantive argument, I have to say that these notes simply do not feel right to me.

The bottom line is this. I do not believe that any of the notes I have discussed are legitimate in the sense that they actually circulated or were intended to circulate in the camps. I may be wrong. In fact, I hope I'm wrong. I would like nothing better than to have a camp survivor come forward and say that one or more of the above issues really did circulate.

If the notes are pure fantasy issues, does that mean that they are of no numismatic consequence? Far from it. Whatever they may be, they have lore, history and controversy attached to them. They belong in any collection that deals with Italy, World War II, or POW and concentration camps.

Well, that's the story. If you have any further information, or if you merely disagree with these findings, please feel free to drop me a line at P.O. Box 3118, Fort Leavenworth, Kan. 66027.



The Sites in the Holy Land Series

The Inside Story

By Shmuel Aviezer

In June 1977, in consultation with the Israel Government Coins and Medals Corporation, the Bank of Israel decided to cease issuing Pidyon Haben (Redemption of the Firstborn) coins. After this series had been issued for eight consecutive years, it was felt that the time was ripe for replacing it by a new series with a different motif.

Preliminary discussions by the Public Committee for the Design of Banknotes and Coins (a committee which advises the Governor of the Bank of Israel on the subject of banknotes and coins) fixed guidelines for themes which would be expressly related to the Holy Land, the Bible and modern Israel. As a result, Arnon Gafni, the then Governor of the Bank of Israel, appointed a team of experts to examine the various possibilities available and specify sites on which themes could be based.

The team was headed by Dr. Avraham Biran, a noted archeologist and a veteran member of the Public Committee for the Design of Banknotes and Coins. The other members were: Prof. Yehoshua Praver of the Hebrew University's History Department; Prof. Ze'ev Vilnai, the Holy-Land geographer; the journalist and folklorist Gavriel Zifroni; the well known graphic artist Dan Reizenger; Secretary-General of the Bank of Israel, Shmuel Peled and Head of the Bank of Israel Currency Supply Unit, Shmuel Aviezer.

The team submitted a report to the Governor of the Bank of April 1978. The report began with a list of the proposals for coin motifs raised by the team's member and the conclusions reached with regard to each. These proposals were:

- i. Verses from the Bible which could be suitable illustrated. The team concluded that this type of motif was in no way innovative.
- ii. Mosaics depicting the signs of the Zodiac which were discovered in ancient synagogues. It was pointed out that Zodiac coin motifs were not unique to Israel. In addition, the actual mosaic production process would be very difficult.
- iii. Historical sites in the Holy Land relating to all religions.

The last theme was chosen and then expanded to embrace both historical and modern sites in the Holy Land, together with archaeological excavations and finds. The theme was intended to attract a wide range of collectors from all over the world who would welcome the issue of motifs relating to all the religions connected to the Holy Land.

The new series was named "Sites in the Holyland". The word "site" was considered to be the most suitable description for the list of places recommended by the team. The 1983 Concise Oxford Dictionary defines "site" as "ground on which town or building stood, stands or is to stand".

The original list drawn up by the team consisted of sixteen sites, among them: Qumran, Get Shearim, the Jordan Sources, Old Jaffa, Akko, Herodion and the waters of Shiloah.

The Public Committee for the Design of Banknotes and Coins, chaired by Supreme Justice Dr. Alfred Witkon, discussed the team's report during two consecutive sessions in May and June 1978. Although the committee approved the proposals in principle, numerous members were very apprehensive over whether it was advisable to commit the Bank to a long-term coin issuing program. Initially therefore, they chose only six locations that could serve as motifs for the first series of coins. The six locations, three in Judea and three in the Galilee, were Qumran caves, Herodion and the waters of Shiloah (Judea), and Akko, Tel Hai and Mount Tabor (Galilee).

The three graphic artists invited to prepare designs for the three Judean sites were Dan Gelbart, Eliezer Weishof and Isaac Bechar. At a meeting in October 1983, the Public Committee chose the following sketches from among those submitted:

Value side by Dan Gelbart, for all three coins

Theme side by Eliezer Weishof, for the Qumran caves coin

Theme side by Dan Gelbart, for the Herodion coin

Theme side by Eliezer Weishof for the waters of Shiloah (Silwan) coin
(Isaac Bechar's withdrew his entry at the last minute.)

Work then began on the final drawings. Plaster models based on these drawings were then to be molded. The Bank of Israel's Currency Supply Unit coordinated follow-up activities between the graphic artists and the sub-committee of the Public Committee. The role of this Unit was (and always has been) to supervise the entire process from the birth of the theme to its final appearance as a coin.

Although work on the designs progressed smoothly, no date was fixed for issuing the first coin in the series. During 1979, as hectic, secret preparations for replacing the pound by the sheqel series were underway, the Bank of Israel was unable to shoulder the additional burden of simultaneously issuing another new series. Accordingly, the Israel Government Coins and Medals Corporation (IGCMC), who were to distribute the series, agreed to postpone the issue of the coins until after 1980. The only hint of any development in this respect was a statement to the IGCMC in February 1979 that the final denomination for each coin would be decided immediately prior to their date of issue.

Active work on the series was renewed in July 1981. In a meeting with the Director-General of the IGCMC, Eliezer Shiloni, the Head of the Bank of Israel's Currency Supply Unit, set down the following general specifications for the new series:

- i. The coins were to be hexagonal.
- ii. Coins to be struck in silver were to have the usual alloy content, but those in gold were to have a lower gold content than customary in Israeli coins.
- iii. One coin was to be issued every year.
- iv. The sites prescribed for the Galilee series by the Public Committee were to be re-examined.
- v. The denomination was to be in the new Israeli currency, the sheqel.

The sub-committee later recommended that to create a better coin, the coins should be twelve-sided rather than hexagonal, not least because the number twelve has a historical significance for Israel (that is, the Twelve Tribes). Thus, the first coin in the series, portraying the Qumran caves, was finally issued in

September 1982.

Qumran is located north west of the Dead Sea and about 25 kilometers east of Jerusalem. It was there in 1947 that the Dead Sea Scrolls were discovered. The remains of 700 scrolls — the most important artifacts ever uncovered in the Holy Land — were found. The scrolls dated from the first century BCE to the first century CE, and important period both for Jewish history and for Christianity. The obverse side of the coin shows a passage from a portion of the scroll "The war of the sons of light over the sons of darkness".

The second coin in the Judean series depicted Herodion. On top of Herodion, which is located on the edge of the Judean Desert east of Bethlehem (and approximately 15 kilometers south of Jerusalem), was a palace built by King Herod, King of Israel, under Roman patronage, from 37 till 4 BCE. Herod decided it would be an appropriate location for his tomb and built the palace in the form of a circular, impregnable hilltop fortress as a refuge from his enemies. The palace is built deep into an artificial crater at the top of a hill and was unique in Israel in its size and lavishness.

The renowned numismatist, Dr. Yaacov Meshorer, recommended that the name of the site be inscribed as "Herodion", based on the Greek origin of the name, and not "Herodium", as in Roman usage.

The problems began to pile up when preparations for the third coin were underway. The graphic artist Eliezer Weishof drew at least four full-scale designs for the waters of Shiloah, but none of them were approved by the sub-committee.

The sub-committee, however, continued urging Weishof to etch a suitable design, as the theme represented a great engineering feat in the history of the Kingdom of Judea and was well worth commemorating. But none of his attempts met with the approval of the committee. The verse chosen from Isaiah Eight (six), "The waters of Shiloah that go softly...", was far from befitting the design (see photos). Finally, the sub-committee decided to report back to the Public Committee that the theme of the waters of Shiloah could not be embossed on a coin in any worthy manner and recommended that a substitute motif be chosen.

In August 1982, the Public Committee, now chaired by famous archeologist, politician and former Israeli army chief-of-staff Prof. Yigael Yadin, agreed to designate the Valley of Kidron as the theme of the third coin in the "sites" series. There was some doubt over how to inscribe the name of the valley on the coin. The accepted transliteration, as stipulated by the Academy of the Hebrew Language, should read "Qidron". In the event, however, and at the initiative of Prof. Yadin, the English version of the name, "the Valley of Kidron" was chosen. This was the version that appeared on maps at the time of the British Mandate in Palestine.

The Valley of Kidron, also called the Valley of Jehoshaphat, forms a gentle slope between the Temple Mount and the city of David, the first inhabited area of Jerusalem, and the Mount of Olives. The valley contains four structures which have remained almost totally undisturbed: Absalom's Tomb, the Cave of Jehoshaphat, the Sons of Hezir Tomb and the Pyramid of Zecharia. These structures are depicted on the obverse side of the coin, with special prominence being given to Absalom's Tomb.

Once the three "Judean coins" had been issued, it was time to select sites from the list compiled by the Ad-Hoc Committee of 1978. This was necessary as the three Galilee coins already chosen were to be reconsidered in view of the discussions held between the Bank of Israel and the IGCMC in July 1981.

In October 1983, therefore, Prof. Yadin proposed that the next "sites" coin depict the synagogue in Capernaum (Kfar Nahum) against the background of the Kinneret (the Sea of Galilee). His proposal was accepted by the Public Committee. In order to obtain the best possible design, which would meet with the committee's approval, two separate tenders were issued to graphic artists.

Capernaum (Kfar Nahum) is a holy place that is revered by both Jews and Christians. The Kfar Nahum synagogue was built in the second century CE. Destroyed by the Romans in the third century, it was subsequently rebuilt and restored to its former glory. For Christians, Capernaum is noted as a place where Jesus chose to live and teach. The site is also believed to be possible evidence of Judaism coexisting with Christianity.

The obverse side of the Capernaum coin shows the ruins of the synagogue, its stone reliefs of Jewish symbols and the Kinneret in the background.

Five locations from around the country were selected by the Public Committee in August 1985 for portrayal on the next five coins in the "sites" series. These were Akko, Jericho, Caesarea, Jaffa and the sources of the Jordan river. Final designs were entered for the first three sites. The drawings submitted for Jaffa and the Jordan Sources, however, were not approved by the committee. More graphic artists were called in to submit designs for the Jaffa coin but the Jordan Sources theme proved to be unsuitable for depiction on a coin.

The first of the five to be issued was the Akko coin. The word "Akko" (and not "Acre") was chosen as it is both the Hebrew and the Arabic name for the town. On its obverse side, the coin depicts the Bay of Akko enclosed by the city wall, the famous "Crypt" and the fleur-de-lis emblem of the French monarchy. In the words of Prof. Yehoshua Praver of the Hebrew University, "Few places in Israel can compete with Akko in its combination of scenery, human pageantry and historical sites".

Built in the Bronze age, the city is mentioned in Babylonian and Egyptian sources. Akko bears the mark of all the different rulers who have controlled the city during its four thousand year history. "The city reached its peak under Crusader rule (1104-1291) when the port of Akko became the entrance to the kingdom for merchants, Crusaders and naval fleets," adds Prof. Praver. Under Crusader rule, the city had a flourishing Jewish community. After the Mamluk occupation in 1291, Akko's importance declined. Later, it came under Ottoman rule and then the British Mandate until the birth of the State of Israel in 1948. In European history, Akko is known as the city that withstood Napoleon's siege in 1799.

In the first four coins of the series, the value side was uniform with only the dates changed. But with the coin depicting the Jericho motif, a different design for the value side was introduced, and was to serve for all the subsequent coins in the series.

Jericho, some 30 kilometers east of Jerusalem but at an altitude 1100 meters lower than that of the capital, is one of the oldest cities in the world. As it



was built in the middle of date groves, it is also known as the city of palm trees. The Israelites, led by Joshua Son of Nun, laid siege to the city, encircling it seven times and then blew the shofar (trumpet): "and when the people heard the sound of the shofar, they shouted and the wall fell" (Joshua 6:20).

Christian pilgrims in the Middle Ages told of a church that was built at the site and of the Garden of Jericho which is now covered with date palms and fruit trees. At the foot of the tel of Jericho is a large spring, known as the spring of Elisha after the prophet Elisha who purified the saline waters of the spring.

The motifs appearing on the obverse of the coin symbolize Jericho in many aspects: the seven-branched candelabrum; a lulav and etrog with the words "Peace on Israel" in Hebrew, as depicted on the mosaic floor of the ancient synagogue in Jericho; a rosette and pillars from the palace of the Khalif Hisham (724-743); the pit and the ruins of the round tower at Tel al-Sultan which dates back to neolithic times; and palm trees, in an allusion to the frequent Biblical references to Jericho as "the city of palm trees."

When the French mint was producing the Jericho BU coins, a curious mistake occurred. About two thirds of the 5000 coins in the original order were struck in juxtaposition (with the two sides inverted vis-a-vis each other), the manner in which many European coins are struck, but not according to Israeli practice. The unusual coins therefore had to be sorted out and were struck anew by the French mint.

The Caesarea coin was the seventh in the series. Located on the Mediterranean coast south of Haifa, the ancient maritime city of Caesarea was built by Herod the Great in 20 BCE in honor of the Emperor August Caesar. Caesarea featured prominently in early Christian history. It also saw the start of the Jewish revolt against the Romans in 66 CE and the famous Rabbi Akiva was tortured to death there during the Bar-Kochba rebellion in 132 CE. Caesarea thrived during the Crusader period but was destroyed by the Mamluk Sultan Bibaras in 1265.

The theme side of the coin gives a graphic illustration of Caesarea's archeological sites, including the capital of a pillar decorated with a menorah, the amphitheater, the Crusader fortress, the ancient port and a Roman aqueduct.

When a new design was chosen for it — a view from the Mediterranean Sea — the Jaffa coin was prepared for issue in 1989. This was the first time that the young graphic artist, Ehud Shafrir, had submitted a design which won the approval of the Public Committee. The Stuttgart mint later devised a method of making a frosted impression of the Jaffa beach on the proof coin different from the half-matt finish of the sea waves, thereby improving the appearance of the obverse.

Few of the world's ancient cities can boast a history as long and as colorful as that of Jaffa. Even in the Canaanite period, it has served as a major port to the Mediterranean.

The Bible relates how Jonah, the prophet who fled from Jaffa by sea was swallowed by a whale. Ancient Greek mythology tells of Andromeda, the beautiful Ethiopian princess who was chained to a rock and was saved by Perseus. For the Crusaders, Jaffa was the nearest port to Jerusalem. And the world famous golden orange takes its name from Jaffa. Today, Jaffa is part of the unified city of Tel Aviv-Jaffa.



The latest coin in the series, which is now being prepared, depicts the Sea of Galilee, with prominence being given to four historical sites in its shore: Kursi, Capernaum, Tiberias and Hamat (Tiberias).

The inscription, "The Sea of Galilee", is incused, a departure from the traditional method of setting up letters in relief. This was necessary due to the "topography" of the design.

The coin is scheduled for issue in the fall of 1990.

Like all other coins in the series, the Sea of Galilee coin will be issued by the Bank of Israel. The Bank is the only body in Israel which is authorized to issue legal tender coins. The entire process of choosing, designing, modeling and minting a coin is supervised by the Bank's Currency Department.

The Israel Government Coins and Medals Corporation is the sole official marketing agent for coins ("coins" here in the sense of being commemorative or special), a responsibility which includes the fixing of quantities and selling prices. A representative of the IGCMC, usually its Director-General, takes part in all meetings of the Public Committee involved in the selection of themes and motifs for commemorative and special coins.

The series "sites in the Holy Land" is already nine coins old. Currently, the possibility of continuing the series is being examined in consultations between the Bank of Israel and the IGCMC.

ROMAN UNDERTYPE - JUDEAN REBEL DENARIUS REFLECTS SECOND CENTURY TURMOIL

by Barry Yarkon

1,000 years before Romulus and Remus, mythical founders of Rome, were babes suckling wolf's milk,¹ Jerusalem was a major center of civilization and trade in the eastern Mediterranean. For almost a century and a half, from 4 BCE to 135 CE, Roman Emperors from Augustus to Hadrian were forced to deal with unrest in Judea which often took the form of open rebellion. Just after the death of Rome's Judean client-king, Herod the Great (40/37 BCE - 4 BCE), there occurred the first of four significant revolts of which we have historical reports. The War of Asveros, triggered by the subsequent misconduct of Sabinus, procurator of Syria, caused a confrontation requiring the Roman Legate of Syria, Publius Quinctilius Varus (Greek, "Asveros") to arms in 4 BCE.²

A little more than one generation later, friction between the Jews and their governors erupted again. Beginning in

the reign of Nero, the so-called "First Revolt" is also known (depending on your viewpoint) as the "Jewish War", "War of Vespasian" or *Bellum Iudaicum*, (66 - 70/73 CE). It resulted in the destruction of the 586-year old Second Temple in Jerusalem.³ This revolt is evidenced by an interesting numismatic legacy which includes the Jewish silver shekels and various bronze denominations, all of which are very well documented in the literature.

Less well known is a third rebellion which occurred in the reign of Trajan (98 - 117 CE), the "War of Qitos". This time the hostilities began in the Jewish Diaspora in 115 - 117 CE (which had been enlarged by the aftermath of the "First" Revolt), and then spread to Judea proper. Jews in cities such as Cyrenaica, Cyprus and Alexandria rose in an unprecedented, violent insurrection - apparently certain units of the Third Legion Cyrenaica



FIGURE 1. Silver denarius of the Bar Kokhba Revolt (132-135 CE), undated and assumed to be Year 3 (134/5 CE); Jewish denomination = "Zuz", which is a quarter-"Sela" [tetradrachm].

Obverse: Three-lobed cluster of grapes on thin branch with tendril; paleo-Hebrew script in field right & left.

שִׁמְעוֹן

[Shim'on]

Reverse: Three-stringed Kinnor" (elongated lyre or kithara); paleo-Hebrew script, around, "For the Freedom of Yerushalem"

לְחֵרֻת יְרוּשָׁלַם

[L'herut Yerushalem]

AR 18.0mm, 2.975g; Mildenberg 216, Hendin 172, AJC II 273, 57b. (Collection of the author).

were wiped out in this revolt.⁴ The Roman cavalry commander Lusius Quietus (Greek, "Qitos") brutally passified Judea, and was eventually removed from Judea by Hadrian for other reasons (later, Quietus was executed by the Senate in 118 CE).⁵

Throughout his reign, Hadrian (117 - 138 CE) had always to be concerned about festering unrest in Judea and in the Diaspora. Only 15 years after Quietus, in 132 CE, the outbreak of the Bar Kokhba Revolt forced Hadrian to dispatch numerous Legions into Judea to put down Jewish insurrection, once and for all.⁶ The Bar Kokhba Revolt is also, incorrectly, referred to as the "Second" Revolt.

This costly revolt was the only major war during Hadrian's long 21+ year rule - it ended Jewish sovereignty in Judea for over 1,800 years, until the modern State of Israel was founded in 1948 CE.

Mildenberg has made the point that discounting coinage struck in the *Bellum Sociale*, *Bellum Civile*, and by Zenobia with Vabalathus - which are Roman money issued in the Roman manner by Roman pretenders - the sovereign Jewish coinage of the "First" Revolt and the Bar Kokhba Revolt constitute the only real "rebel coinage" in the history of the Roman Empire!⁷

In September 1989, a mail bid auction sale⁸ listed two silver denarii of the Bar Kokhba Revolt with their photographs. In describing the first lot (Lot #141, Grapes/Palm branch, Hendin 169, AJC II, 274, 64)⁹ the cataloger stated, "XF with underlying devices visible. Appears to have been overstruck on a denarius of Vespasian." The second lot (Lot #142, Grapes/Lyre, Hendin 172, AJC II, 273, 57b) was described as, "XF a few weak areas from overstriking." No mention was made of the under-coin type.

Through good fortune, Lot #142 is now in this author's collection. On close inspection the coin is even better

than its photograph since the "few weak areas" actually contain clear traces of the underlying Greek legends on both obverse and reverse. And, aside from being an excellent value, it is a coin through this author has learned quite a lot! See caption of Figure 1 for a full description.

This lovely coin is typical of the very numerous types of Bar Kokhba Revolt denarii. In this author's opinion, the coinage of Bar Kokhba is the most beautiful of all ancient Jewish issues. That classical coinage such as this qualifies as a major art form was recently discussed by Sayles.¹⁰ From the viewpoint of art history, then, one can appreciate the fine design of this denarius. In particular, the gracefully recurring shape of the *kinnor* is simple, yet compelling.

Minting Techniques

The minting of Bar Kokhba Revolt coinage was accomplished under extreme duress. To our knowledge the rebels had no formal mint facility, rather it is well known that Bar Kokhba Revolt coins were restrikes of contemporary Roman and Greek Imperial silver and bronze coins (mostly). Restriking replaced the usual process of casting blanks from molten metal and striking them. In this manner the "mint(s)" of Bar Kokhba avoided the use of a furnace and the need to refine ore or obtain bullion, the melting down of metal and the manufacture of moulds for casting blanks. An impractical process under the prevailing conditions of war.¹¹

In the absence of newspapers, radio and television, citizens of the ancient world learned of the activities of their government through the legends and types on currency which crossed their palms. Roman Emperors were particularly adept at propagandizing on coins of all denominations. The Jewish rebels must have scored a great *moral* victory by defacing Roman legal tender with Jewish propaganda and symbols.

Additionally, by overstriking coins removed from circulation, the Jews left Judea's monetary system unchanged - one element of economic stability in a war-torn country, which would have served the Jews well had they won.¹²

The Legends

As for the choices of legends and symbols, the Bar Kokhba Revolt coinage draws directly from the tradition of the "First" Revolt. Hebrew and the paleo-Hebrew script appearing on the coins of both revolts were not in current usage. Their appearance on these "rebel" types was calculated to have the strongest propaganda and nationalistic effect. Perhaps that was a contributory factor in the many retrograde characters and misspelled legends (although *not* this coin).

On the obverse as minting authority, *Shim'on*. The name of this charismatic leader of the revolt, Shim'on ben Kosiba, nicknamed *bar Kokhba* ("son of a star"), is a deliberate allusion to his alleged messianic authority. On the reverse, *L'herut Yerushalem* ("For the Freedom of Jerusalem") is a call to patriotism and nationalism - no less than the liberation of the Holy City from the pagan Romans.

The Symbols

Proscribed from types which depict images of living things,¹³ those used on these coins were: the Temple façade, Temple articles, agricultural and musical instruments.

The obverse of the subject coin depicts a three-lobed cluster of grapes which is a traditional Jewish symbol although its three-lobed form on these silver issues is an innovation.¹⁴ Grapes figure quite frequently in the Bible. Cultivation of vineyards is one of the earliest forms of husbandry recorded in the Scriptures. In the Second Temple, wine was offered upon the altar, grapes decorated sacred vessels in the Sanctuary, and a golden vine with clusters of grapes stood at its entrance.

So, the grape cluster was an established religious and nationalistic symbol of ancient Israel. The reader is referred to Romanoff's scholarly treatise on Jewish symbols.¹⁵

Meshorer points out a difficulty with the orientation of the grape cluster.¹⁶ Numismatic convention, he argues, requires that the cluster defy gravity and point upwards, so that the paleo-Hebrew legend reads correctly (starting at lower right).

הללוהו בתקע שופר
הללוהו בנבל וכנור:

Praise him with the sound of the shofar: praise him with the harp and lyre [kinnor]
(*Tehillim*) Psalms 150:3-4

The tradition of the once-glorious music of the First and Second Temples was lost through disuse soon after the destruction of the Second Temple (70 CE), yet the longing for this cultic practice was undoubtedly still strong in the consciousness of the Jews of the second century CE. Bar Kokhba's coinage exploits this yearning through the use of "sacred" musical instruments as symbols.

The stringed *kinnor* is mentioned in the Bible forty-two times. It is the prototypical Temple instrument, played by the Levites for jubilation and praise - *Hallel*, which in Bible times was recited to the accompaniment of music [Psalms 150 above; II Sam. 6:5; Nehem. 12:27].

Interestingly, the derivation of the name, *kinnor* (KYNWR), is in question among musicology scholars. One opinion is that it is assonant with the Egyptian term for lyre, *kn-an-aul*; another is that it was made of the wood of the lotus-plant which in Syrian is *kenārā* and in Arabic-Persian is *kunar*; and a third is that it is derived in some way from the ancient city of Kinneret (modern Tell 'Urayma), sited in the Valley of Kinnarot [Joshua 19:35]

which surrounds the Sea of Galilee (in ancient Hebrew, *Yam Kinnorot* [Num.

34:11; Josh. 13:27]). A Phoenician depiction can be seen in Figure 2, center.



FIGURE 2. Cyprote bowl from the collection of the British Museum. Musicians in procession, playing double-oboe, lyre [*kinnor*] and drum. (After Fritz Behn, *Musikleben in Altertum*, Stuttgart, 1954).



FIGURE 3. Silver drachm of the Roman provincial mint at Bostra issued between October 12, 112 and October 12, 113 CE by the Emperor Trajan (98-117 CE) as Consul.

Obverse: Laureate bust of Emperor to right, with drapery on left shoulder, border of dots. Legend, around (from 7:00 o'clock), Greek-

AYTOKP KAIC NEP TPAIAN CEB ΓEPM ΔAK

Reverse: Arabia standing to front, head turned left, wearing chiton, peplos and stephane; holding in her right hand a branch (?), in her left hand a bundle of cinnamon sticks (?); to left below, fore part of humped camel walking to left; border of dots around. Legend around (from 8:00 o'clock), also Greek-

YMAT S ΔHMAPX EE IZ

AR 18.0mm, 3.215g; Kindler VI, 8; Sydenham 185; Metcalf 16 (Collection of the author).

It is through the field of musico-archaeology our knowledge of the musical tradition and the instruments of antiquity is enriched. The reader is recommended to Sendrey's book for a fascinating, in-depth encounter with the esoteric field of musico-archaeology.¹⁷

For the purpose of this article, selection of the *kinnor* symbol is interpreted, once again, as a deliberate reference to the lost glory and splendor of the Temple ritual - to be restored by force of arms.

Discovering the Under-Coin Type

MAP

AYTOKP



FIGURE 4. Microphotographs of Bar Kokhba denarius showing surviving Greek inscriptions of the underlying drachm of Trajan: obverse (right); reverse (left). Approximately 12X.



FIGURE 5. Comparison of Bar Kokhba Revolt denarius with its under-coin, Trajan drachm of Standing Arabia type.

Obverse/Obverse. Partial Greek legend, AYTOKP (from 7:00 o'clock) of Trajan drachm seen on Bar Kokhba obverse in exact registration (note orientation of grape cluster);

Reverse/Reverse. Partial Greek legend, MAP (from 8:00 o'clock) of Trajan drachm seen on Bar Kokhba reverse.



In the author's opinion, a coin such as this denarius with "... a few weak areas from overstriking" is to be valued *above* one perfectly struck, with no trace of its host coin. The challenge to determine its under-coin type is an exciting opportunity for the collector.

Traces of a perimeter inscription in Greek which survived the overstriking (AYTOKP) can be clearly seen on the obverse (cluster-side) of this coin. Likewise, on the reverse (*kinnor* -side) traces of the inscription, also Greek: MAP (greatly flattened). [A highly recommended tool for the serious student is the 10-20x stereoscopic microscope, see microphotographs, Figure 4.].

This evidence rules out a Roman Imperial issue (Latin legends), suggesting instead an eastern provincial mint for the under-coin. As a practical matter, the availability of sufficient quantities of silver denarii/drachmae to the rebel mint(s) would most logically be neighboring "provincial" mints such as Antioch, Tyre, Bostra, Caesarea, Ascalon, Gaza and other provincial cities.

A close reading reveals that Meshorer specifically mentions Bar Kokhba Revolt denarii as overstruck on Roman provincial drachms of the Provincia Arabia type, probably minted originally at Bostra.¹⁸ He shows a Grapes/Trumpets type overstruck on a Two-Humped Camel reverse of Trajan (Kindler VI, 10-12).¹⁹

So, the puzzle is solved, the under-coin is a Standing Arabia type of Bostra, under close examination, Kindler's VI, 8. See the caption of Figure 3 for a full description.²⁰

Translation of the obverse (Emperor's bust) yields:

Imperator Caesar Nero *Trajan*
Augustus Germanicus Dacius.

Translation of the reverse (Standing Arabia) is a bit less direct, the full Greek would be: ΥΠΑΤΟΣ Σ

ΔΗΜΑΡΧΙΚΗΣ ΕΞΟΥΣΙΑΣ IZ which is a formula representing the Latin, COS VI TR POT XVII. This yields, roughly:

Consul (Chief Magistrate) 6th term
Tribunicia Potestas (Representative of the Roman People) 17th term

where, IZ are used as Greek numerals (Iota Zeta = $10 + 7 = 17$), and Σ (Stigma or digamma) = 6.

Bostra, which means "fortified city" (בִּצְרָה), was refounded by the Emperor Trajan in 105/6 CE. Located 70 miles south of Damascus, Bostra served as the administrative capital of the Provincia Arabia and as the chief regional mint.

The Overstriking

Comparison of both coins directly correlates their types and legends. Artifacts of the under-coin (ie., head of Arabia), not noticed on the Bar Kokhba denarius originally, become readily discernable when comparing the two types carefully and side-by-side (refer to Figure 5).

Orientation of the overstriking is obverse/obverse, that is, Grape cluster over Bust of Trajan, and, reverse/reverse, *Kinnor* over Standing Arabia with Camel. It would appear that great care was taken during the striking to align the die axis with the under-coin types. If more than mere coincidence, this coin's ancient celator clearly viewed his obverse die as a *hanging* cluster of grapes (in disagreement with Meshorer's suggested orientation, see above and note 16).

We have then, very clear numismatic evidence that in the year 135 CE, this Jewish silver "Zuz" of the Bar Kokhba Revolt, was struck over a provincial drachm of the Emperor Trajan minted at Bostra in the period October 12, 112 to October 12, 113 (we know this so precisely from historical documentation of his consulships).

This by itself would have been sufficient satisfaction, however, the puzzle has yet another level! Meshorer also mentions an additional possibility: it is established that many Nabatean drachms of Rabbel II, the last Nabatean king (70 - 106 CE), were subsequently overstruck with Standing Arabia types at Bostra.^{21,22}

It is possible that the subject, denarius is one of those *triple* -strikes:

(1) originally a Nabatean drachm of Rabbel II, perhaps confiscated by Trajan in 106 CE;

(2) overstruck a *first* time with the Standing Arabia dies at Bostra 6-7 years later, in 112/113 CE; and,

(3) subsequently withdrawn from circulation by the rebel forces of Bar Kokhba and overstruck a *second* time with the Grapes/*Kinnor* dies of 135 CE.

Such triple strikes are rare in numismatic history and an ample testimony to the malleability of ancient silver alloys.

On the subject Bar Kokhba denarius there is no visible evidence of a Nabatean host coin, positive attribution of this specimen would require a metrology study - which has *not* been performed. The primary physical distinctions being the low silver content (from 42% - 20%) and relatively light weight of the original Nabatean host drachms.

How did the rebels acquire their supply of host coins? Perhaps in part through local commerce and through rebel-imposed taxes. It is also not unlikely that Shim'on confiscated goods and property within his sphere of influence. About the specific under-coins of Trajan, Leventen presents this interesting scenario:

The Bostran tridrachms came to Judea with the engagement of the LIIC [Legio Tertia Cyrenaica, the Third Legion Cyrenaica] in the Bar Kokhba War. While this involvement is overlooked by much of the research, it is confirmed. Both drachms and tridrachms of

*Bostra were taken, along with the lives of the Legionaires themselves (coins are not left behind by soldiers), by the Jewish fighters in this guerilla war.*²³

Again the Roman Third Legion meets Jewish rebels, and again with a disastrous result for this Legion. A fascinating and romantic conjecture, one which should appeal to the imagination of any student of ancient coins!

¹Gabe Levenson, *The Jewish Week*, vol. 202, no. 29, New York, 1989

²Josephus Flavius, *The Jewish War*, II:III-v

³Ibid. The Second Temple was dedicated circa 516 BCE, rebuilt on a grand scale by Herod the Great, and destroyed during Titus' sack of Jerusalem in 70 CE

⁴Arie Kindler, *The Coinage of Bostra*, Aris & Phillips, Ltd., England, 1983, Excursus II, p. 88 and Note 31

⁵Michael Grant, *The Roman Emperors*, C. Scribner's & Sons, New York, 1985, p. 77

⁶There are numerous references in general historical, archaeological and numismatic literature. My favorite is Yigael Yadin's *Bar-Kokhba*, Random House, New York, 1971.

⁷Leo Mildenberg, *Rebel Coinage in Roman Times*, CATHEDRA, Jerusalem, pp. 90-99 (Hebrew)

⁸Classical Numismatic Auctions, Ltd., CNA VIII, 1989, Quarryville, Pennsylvania (Victor England)

⁹David Hendin, *Guide to Biblical Coins*, Amphora Books, New York, 1987; and, Ya'akov Meshorer, *Ancient Jewish Coinage*, vol. II: Herod the Great through Bar Cochba [sic], Amphora Books, New York, 1982

¹⁰Wayne G. Sayles, Historical Perspective: Classical coinage qualifies as a major art form, *The Celator*, vol. 3, no. 12, 1989 p. XIII ff.

¹¹See, Arie Kindler, Coins and Remains from a Mobile Mint of Bar Kokhba at Khirbet el-'Aqd, *Israel Numismatic Journal*, no. 9, Jerusalem, 1986-87, pp. 46-50

¹²A. Kindler, Note 4 above, p. 27

¹³Barry J. Yarkon, *Shekel Inspires Research*, *The Celator*, vol. 2, no. 10, 1988, p. XXI ff.

¹⁴Y. Meshorer, Note 9 above, p. 143

¹⁵Paul Romanoff, *Jewish Symbols on Ancient Jewish Coins*, AINA, New York, 1971, p. 43 ff.

¹⁶Y. Meshorer, Note 9 above, p. 143

¹⁷For example, see: Alfred Sendrey, *Music in Ancient Israel*, Philosophical Library, New York, 1969

¹⁸Y. Meshorer, Note 9 above, p. 155

¹⁹A. Kindler, Note 12 above, pp. 100-103, Plate VI

²⁰For an excellent discussion of Trajan's establishment of the mint at Bostra and the re-attribution of the Standing Arabia type to that mint, see: Alan C. Leventen, *The Enigmatic Tridrachms of Trajan's Arabian Mint*, *Israel Numismatic Journal*, Jerusalem (in press)

²¹Y. Meshorer, Note 9 above, p. 155

²²Ya'akov Meshorer, *Nabatean Coins*, QEDEM 3, Hebrew University, Jerusalem, 1975, p. 82 ff.

²³A. Leventen, Note 20 above

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Judea and Neighboring Provinces (End of the First Century BCE)



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Reprint Courtesy The Celator

Aaron Copland

by *Edward Schuman*

The United States Mint now offers bronze duplicates of the Congressional Gold Medal authorized to honor composer Aaron Copland for his achievements as "a leading spirit in the development of American Music".

Aaron Copland is one of the leading Jewish musical composers, conductors and teachers. He was born in Brooklyn, New York in 1900. It was evident at an early age that he possessed musical talent. He studied with several famous teachers both in New York and Paris, and by the age of 24 was active professionally.

Serge Koussevitzky, then conductor of the world famous Boston Symphony Orchestra became an ardent champion of his music. His staid Boston audience was shocked in 1927 by the aggressive jazz idiom of Copland's Piano Concerto, but universal acceptance for his music was assured. He joined the faculty of the Berkshire Music Center in Tanglewood, and for 25 years was the head of its composition department. He travelled extensively in Europe, visited Russia in 1960, toured Latin America and was guest conductor in Israel many times. The United States government awarded him the medal of Freedom in 1964.

Several of his works were based on themes of American music such as his ballet *Billy the Kid* (1938), *Lincoln Portrait* for speaker and orchestra (1942), *Rodeo* (1942) and *Appalachian Spring* (1944). His use of authentic Mexican dance tunes, combined in the form of a rhapsody



resulted in *El Salon Mexico* (1937). *Danza Cubana* (1942) for two pianos combined a similar stylization of Cuban rhythms.

He wrote much chamber music, notably *Vitebsk*, for piano, violin and cello, based on a popular Jewish theme. In 1962 he composed the opening concert of Lincoln Center. He also scored music for several films. Including of *Mice and Men* (1939) and *Our Town* (1940).

The obverse of the medal, designed and sculpted by U.S. Mint Sculptor-Engraver Michael Iacocca, features a portrait of the composer adapted from photographs submitted by his friends and family. The reverse, designed and sculpted by former U.S. Mint Sculptor-Engraver Jim Licaretz shows the hands of a conductor holding a baton, frozen in the act of directing an orchestra.

The bronze duplicate Aaron Copland medal is available in a 3-inch size, #695 on the "Mint Medals List," for \$20 (\$21 by mail order). It also can be purchased in a 1½-inch bronze version, #696, for \$2 (\$2.25 by mail order).

Mail orders, including check or money order made payable to the United States Mint, should be directed to United States Mint, Order Processing Branch, 10001 Aerospace Dr., Lanham, MD 20706. Orders from foreign countries should include payment by international money order or a check drawn on a U.S. bank in U.S. currency.

CHRONOLOGY OF The Palestine Currency Board BY JACK H. FISHER, N.L.G.

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Government sells gold to the public
to help absorb currency and excessive
purchasing power in 1943-44 period.

The Middle East was not a regional economic unit in the period prior to World War II, as the economic structures and production of the countries of the Middle East were so similar that this prevented any regional economic bloc being created. The conditions and circumstances of World War II had the result of the Middle East being forced into one economic entity. All transport to the Middle East had to be carried a distance of 14,000 miles around the Cape and the Mediterranean was thoroughly policed by enemy submarines. This required all shipping space to be conserved with the result that the Middle East had to become as self-sufficient as possible.

This required expansion of local production in all aspects of industry and agriculture with intense stimulation towards industrialization. The necessity for self-sufficiency intensified trade and exchange of goods among the countries of the Middle East. This self-sufficiency was also forced on the area by the Middle East Supply Centre (M.E.S.C.) which controlled import export, transport and shipping space. The result was almost complete control of the economic structure of this area inhabited by approximately 80 million people. This semi-forced economic policy imposed by this central body had the result of transforming the area into a regional economy.

Financial difficulties and developments in the Middle East during this period were very different from those in the Western countries. The expenditures of the military up to this time in the area were over 600 million pounds, which created inflationary tendencies impossible to check, with the average citizen of Palestine having excessive purchasing power to create great pressure on diminishing supplies and consumer goods. This created soaring prices and the necessity of varied actions by the Government.

The Government imposed control measures, and although between April and June 1943 retail prices advanced by 13½%, between June and December the retail price index dropped 10% due mainly to the control measures. There were in circulation on March 31, 1944 Palestine Pounds 10,551,025 more than on March 31, 1943. The pressure on the Palestine Currency Board was tremendous. As assistance to the controls imposed, the Government sold gold to the public to help absorb currency and the excessive purchasing power. The sale of gold to the public had the effect of creating more confidence in the Palestine Currency Board and of attracting additional excess money into bank deposits.

The indices of currency in circulation and deposits in banks in Palestine using August 1939 as a base figure is as follows:

August 1939	100	June 1942	158
December 1939	92	December 1942	207
June 1940	99	June 1943	260
December 1940	99	December 1943	328
June 1941	112	June 1944	372
December 1941	132	December 1944	422

The above was true even though during these years in Palestine accumulation of capital in the form of currency in circulation and deposits was slower than in other countries of the Middle East. There was one general explanation of this difference in the Middle East countries in that in Palestine there was a more even distribution of national income. This led to higher consumer consumption, and in other countries of the area wages were not adjusted in the same degree to the cost of living as in Palestine. It was also obvious as to the social differences of these countries, as in the other countries large amounts of money and capital accumulated in the hands of that small percentage of citizens who were already wealthy.

The Palestine Currency Board with Palestine Pounds 37,038,699.500 in circulation on March 31, 1944 had a currency system growing beyond the wildest expectation of the Board, as the amount of Palestine Pounds more than tripled in the short period from March 31, 1941 to March 31, 1944. The comparison of coins and notes in circulation on March 31, 1934 with March 31, 1944 is dramatic and verifies the growth of Palestine and the Palestine Currency Board currency system. The official records of coins and notes for the above mentioned periods in Palestine Pounds is set forth as follows:

COINS

Bronze — 1 Mil	2,464	14,928
2 Mils	1,520	9,580
Nickel or Bronze — 5 Mils	15,900	52,920
10 Mils	23,200	90,839
20 Mils	19,500	56,899
Silver — 50 Mils	174,000	675,479
100 Mils	181,500	750,585
TOTAL COINS	418,084	1,651,230

NOTES

500 Mils	254,645	932,056.500
1	1,532,740	12,494,508
5	1,226,075	11,564,275
10	564,270	9,228,930
50	68,250	1,092,000
100	5,600	75,700
TOTAL NOTES	3,651,580	35,387,469.500

TOTAL COINS & NOTES	4,069,664	37,038,699.500
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The Board on December 9, 1948 opened a Sub-Center at Haifa for the issue and redemption of currency. This was considered an emergency measure by the Board, as the currency needs kept growing and growing without any level period of currency to be required by the Palestine public and economy possible for accurate estimate by the Board.

The Palestine Currency Board with continued astute management kept the Palestine Pound secure and guaranteed. The Director of Colonial Audit verified that the Currency Reserve Fund as of March 31, 1944 was 38,678,108 3s od. Pounds as compared with 27,536,697 17s od. Pounds on March 31, 1943. The balance sheet showed that on March 31, 1944 the assets exceeded liabilities by 2,006,234 Pounds, which provided proof that the Palestine Pound was a secure and safe currency.

Profits of the Palestine Currency Board were stable and high, and the Board, considering the needs of the Palestine Government, voted the sum of 400,000 Palestine Pounds as contribution to the revenues of Palestine as of March 31, 1944. This sum added to former contributions by the Palestine Currency Board to the revenues of Palestine amounted to total contributions to March 31, 1944 of 1,810,000 Pounds.

Archaeology — Commemorative Coin Independence Day 1990



The immense interest in the archaeology and history of the Land of Israel goes back a long way. Our sages taught: "If one sees the place of the crossing of the Red Sea or the fords of the Jordan ... or the stone on which Moses sat when Joshua fought with Amalek ... he should give thanks and praise the Lord: (Berachot, 54, p. 1). During the 42 years since the State of Israel was established, archaeological research has made vast strides in deepening our understanding of the country's past.

Archaeological surveys extending over hundreds of kilometers, the excavations of ancient cities such as Jerusalem, Hatzor, Dan, Gezer, Beer-Sheba, Arad, Aphek, Khorazin, Katzrein, Caesarea, Sussia, Mamshit, Avdat and many others, uncovered layers of occupation spanning thousands of years. Archaeological research has clarified the nature of everyday life and society through the millennia as well as illuminating details mentioned in historical texts. The abundance of archaeological discoveries made in Israel throws new light on a variety of subjects from the rudiments of agriculture through urban development to commercial ties in the ancient world; from the settlements of the Hebrew tribes and the establishment of the monarchy to the Assyrian and Babylonian conquests; from the return from Babylon through the 2nd Temple period to the Roman, Byzantine and Middle Ages.

Interest in Israel as a cross road of ancient civilizations has promoted the establishment of numerous local and foreign academic institutions during the course of the 42 years of the State's existence. Working together, these institutions have enriched our knowledge in a way that could not have been foreseen. Tens of museums dot the countryside and display a variety of finds. Many scientific publications provide an inexhaustible source for research and information. Conferences and tours organized by official and voluntary bodies contribute to strengthening the links between present and past, glorify the achievements of modern archaeology and ensure its continuity.

The issue of an archaeology commemorative coin is a tribute to the large number of professionals and enthusiasts devoted to this engrossing subject.

Description of the Coin:

Reverse: Ancient Hebrew letters from the Lachish seals; commemorating also the year of the Hebrew language; motifs from an ancient synagogue in Ashkelon; stones from the Herodian period.

Obverse: The nominal value in Hebrew and English: 10 New Sheqalim on the gold coin, 2 New Sheqalim on the silver proof coin, 1 New Sheqel on the silver B.U. coin. The State emblem, the mint year: 1990.

Edge: Gold coin — milled, silver proof and B.U. coins — "42nd Anniversary of the State of Israel" in ancient Hebrew script.

Design: Reverse — Ehud Shafir; Obverse — Ruben Nutels

Reliefs: Tidhar Dagan, Israel

Minting: Godl — La Monnaie de Paris

Silver Proof and B.U. coins — Stuttgart Mint

Details of the Coins:

Cat. No.	Nom Val.	Metal	Diam	Weight	Max. Qty
31132301	NIS 10	Gold/900 Proof	30mm	17.28g	4,000
21133341	NIS 2	Silver/850 Proof	37mm	28.8 g	10,000
21134301	NIS 1	Silver/850 B.U.	30mm	14.4 g	11,000



New book tells Israel's four-decade bank note history

The Bank of Israel Currency Department has issued a catalog featuring all the coins and bank notes that have been issued since the birth of the state, the quantities of each denomination produced every year, names of the mints and the designers, as well as a description of the legislative basis behind the changes in Israel's currency system and the dates when these changes took place.

The catalog contains a wide variety of information on numismatic items issued by the bank, and even includes pictures and descriptions of coins and notes that were never issued. For example, the 50 sheqel note, bearing the portrait of Shai Agnon, was originally planned to have a denomination of 50,000 (old) sheqels. But immediately before the printing plates were set up and in the greatest of secrecy, the Minister of Finance fixed the date for replacing the old with the new sheqel. The decision and denomination of the note was therefore changed to 50 new sheqels.

The catalog is likely to increase public awareness of the details hidden on the face of bank notes. On the 50-sheqel note, for example, are the titles (in Hebrew) of 18 of Shai Agnon's books. The titles are printed in the form of a semi-circle on the back of the note and can be read with the help of a magnifying glass. This feature is included not only for cultural purposes, but also for security. Any attempt at forgery by photographing the note will blur the small lettering.

The Bank of Israel used the same technique to print the names (in Hebrew) of the nine books written by Israel's second

president, Yitzhak Ben-Zvi, on the 100-sheqel note. The titles appear on the right-hand side of the face of the note, in the section above the ear in the president's portrait.

The 20-sheqel note carries a horizontal list in Hebrew, below his portrait, of the seven books written by Moshe Sharett.

The catalog is fully updated. It includes a description of the five-sheqel coin, which was only put into circulation at the beginning of 1990. Also recorded are the final quantities of Hanukka coins issued Dec. 17, 1989, for circulation in the Jewish year 5750 (1989-1990).

A surprising story revealed by the catalog is that the first series of bank notes issued by the Anglo-Palestine Bank was based on gulloches that had been used in printing bank notes for China. This was because the notes had been prepared in great secrecy, under pressure of time — just a few months before the birth of the state — and there was no possibility of employing artists for the designs.

A survey among a random sample of the population showed that nearly all those questioned failed to notice that the likeness of Golda Meir appears not only on the front of the 10-sheqel note, but also on the back, in a rare picture where she was photographed among a crowd of Jews opposite the Great synagogue in Moscow when she arrived there in 1949 to serve as Israel's first ambassador to the Soviet Union. The entire picture has been reproduced on the back of the note.

The catalog was prepared by the Bank of Israel's Currency Department in Jerusalem and edited by the department's assis-

tant director, Shmuel Aviezer, who has been involved in issuing coins and bank notes for over 20 years. The catalog was designed by Talma Levin.

Bank note photographs in the catalog are in natural colors and every care has been taken to ensure optimum quality.

The governor of the Bank of Israel, Michael Bruno, is advised by a public committee appointed by him, on all matters connected with coins and paper money. Currently, the committee is chaired by former President of the High Court, Moshe Landau, while its members include academics, artists, journalists and public figures. This committee, which was initially headed by Mr. S. Hoofien (the chairman of the board of the Anglo-Palestine Bank), was appointed in 1955 by the first governor of the bank, David Horowitz, and has played a major role in choosing the motifs of every coin and bank

note issued in the country since that time.

Produced in an easily readable format, the catalog accurately reflects the economic changes that Israel has experienced since its inception, as the current governor, Bruno, notes in the foreword to the book: "Few countries have had to go through so wide a range of economic reforms and policy changes within such a short space of time. And not many countries have changed their currency three times within so many years — from the pound to the sheqel and the new sheqel. Yet this profusion of currency issues has its positive side: it has made it possible to commemorate many leading personalities of the nation's history on the bank notes; and numerous coins have been minted with designs originally depicted on ancient Jewish coins, thereby symbolizing the return of the people to their homeland."

ISRAEL'S CURRENCY SYSTEM

מ-18 באוגוסט 1948: (א)	From August 18, 1948:(A)
לירה א"י אחת = 1000 מיל	One Palestine Pound = 1000 mils
מ-24 בדצמבר 1948: (ב)	From December 24, 1948:(B)
לירה א"י אחת = 1000 פרוטות	One Palestine Pound = 1000 Prutot
מ-23 ביוני 1952: (ג)	From June 23, 1952:(C)
לירה ישראלית אחת = 1000 פרוטות	One Israeli Pound = 1000 Prutot
מ-1 בינואר 1960: (ד)	From January 1, 1960:(D)
לירה ישראלית אחת = 100 אגורות	One Israeli Pound = 100 agorot
מ-24 בפברואר 1980: (ה)	From February 24, 1980:(E)
שקל אחד = 10 לירות ישראליות	One Sheqel (IS) = 10 Israeli pounds
100 אגורות חדשות =	= 100 new agorot
10 אגורות חדשה אחת =	One new agora = 10 agorot
מ-4 לספטמבר 1985: (ו)	From September 4, 1985:(F)
שקל חדש אחד = 100 אגורות	One New Sheqel (NIS) = 100 agorot
1000 שקלים =	= 1000 Sheqalim
10 שקלים = אגורה אחת	One agora = 10 Sheqalim

**GREATER NEW YORK
NUMISMATIC CONVENTION**

18TH ANNUAL SPRING MEETING
MAY 2, 3 & 4 1990
OMNI PARK CENTRAL HOTEL, 7TH AVE. & 56TH ST., N.Y.C.

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P R O G R A M

WED. MAY 2, 1990

8:30	AM	PHOTO I.D. COMMENCES. TABLE DEALER SET-UP.
10:30	AM	DEALER TO DEALER. (SUPER BOURSE)
2:00	PM	PUBLIC ADMITTED.
7:00	PM	STACK'S AUCTION: MANHATTAN SKYLINE, MEZZANINE.
8:00	PM	BOURSE & EXHIBITS CLOSE.
8:00	PM	A.I.N.A. MEMBERSHIP MEETING. PARK CENTRAL, MEZZ.
9:00	PM	A.I.N.A. DIRECTORS MEETING.

THU. MAY 3, 1990

8:30	AM	BOURSE OPEN TO DEALERS & EXHIBITORS. (DEALER COFFEE).
10:00	AM	CLASSICAL NUMIS. AUCTIONS: ANCIENTS, PARK CENT. MEZZ.
12:00	N	BOURSE OPEN TO PUBLIC.
2:00	PM	CH. KIRTLEY: MEDALS/EXONUMIA AUCTION, PARK CENT. MEZZ.
7:00	PM	STACK'S AUCTION: MANHATTAN SKYLINE, MEZZANINE.
9:00	PM	BOURSE & EXHIBITS CLOSE.

FRI. MAY 4, 1990

9:00	AM	BOURSE OPEN TO DEALERS & EXHIBITORS. (DEALER COFFEE).
10:00	AM	CONVENTION OPENS TO PUBLIC.
5:30	PM	SECURITY ROOM OPEN.
6:00	PM	BOURSE & EXHIBITS CLOSE.

SAT. MAY 5, 1990

10:00		YOUNG NUMISMATISTS MEETING - LARRY GENTILE, SR. GOTHAM ROOM, MEZZANINE.
12:00	N	SECURITY ROOM CLOSES.

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CONVENTION COMMITTEES

JULIUS TUROFF, GENERAL CHAIRMAN

STANLEY YULISH, A.I.N.A. CHAIRMAN OF BOARD

MOE WEINSCHEL, A.I.N.A. PRESIDENT

DEALER REGISTRATION: BARBARA DRUCK

VISITING DEALER REGISTRATION: FLORENCE TUROFF

PUBLIC REGISTRATION: FAYE STERN, CHAIRPERSON;

JEAN POLLACKOV, FLORENCE TUROFF,

KEYS, CASES & LAMPS:

BEVERLY KARTEN, JUD KARTEN, HARRY POLLACKOV, AIDA WEINSCHEL

MESSAGE CENTER: BEVERLY KARTEN

BOURSE: J. KARTEN, H. POLLACKOV

AWARDS: JULIUS TUROFF

EXHIBITS: DONNA SIMS

PUBLICITY: HARRY POLLACKOV

AUCTION COMMITTEE: E. JANIS

YOUNG NUMISMATISTS: L. GENTILE, SR.

MEMBERSHIP: M. DRUCK

CONVENTION SECURITY:

JOHN C. MANDEL SECURITY BUREAU

CONVENTION COORDINATOR:

MOE WEINSCHEL

Great News

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Two Great Meetings In the Big Apple

SPRING:
First Weekend
in May!



FALL:
Weekend after
Labor Day!

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For Information:

MOE WEINSCHEL

Convention Coordinator

P.O. Box 277, Rockaway Park, NY 11694

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